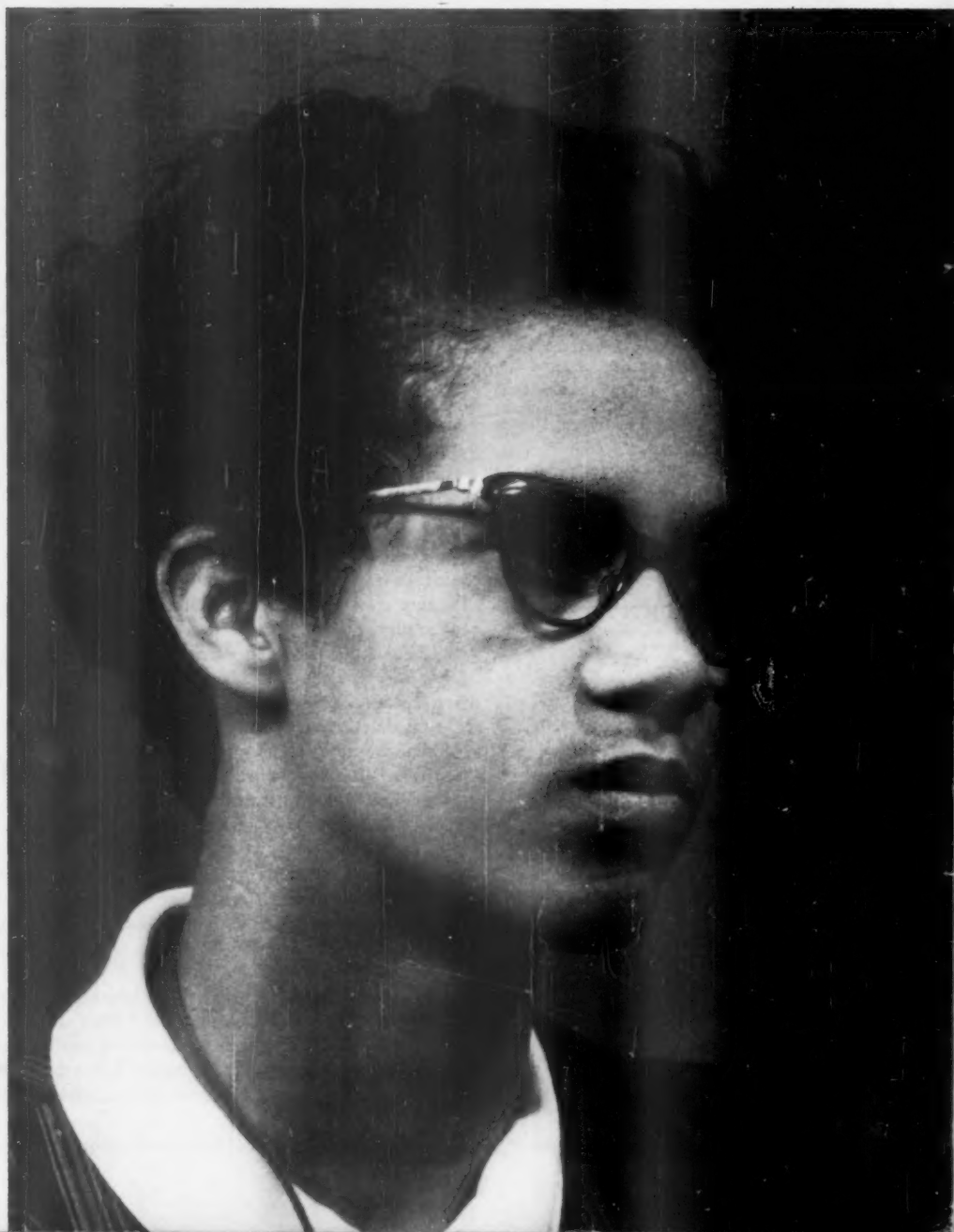


# THE NEGRO HISTORY BULLETIN

DECEMBER  
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## THE NEGRO HISTORY BULLETIN

DECEMBER, 1957

Volume XXI

No. 3

## Published by

The Association for the Study of  
Negro Life and History, Inc.1538 Ninth Street, N.W.  
Washington, D. C.

**PURPOSE:** *To inculcate an appreciation of the past of the Negro and to promote an understanding of his present status.*

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The subscription fee of this periodical is \$2.00 a year or 25 cents a copy. Bound volumes numbers 1 to 12 sell for \$3.15 each; numbers 13 to 18 sell for \$5.00 each.

Published monthly except June, July, August and September, at 1538 Ninth St., N. W., Washington, D. C.

Advertising rates on request.

Entered as second class matter Oct. 31, 1937, at the Post Office at Washington, D. C., under the Act of March 3, 1879.

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## "I'M GLAD I'M WHITE, BUT..."

By ROBBINS RALPH

A Reprint from THE INDEPENDENT

*"I'm glad I was born white, since this is a white man's world.*

"There are lots of reasons. I can go into any kind of a store, for example, and be fitted for a suit. My wife can try on a dress in any dress shop in the country.

"We can board a bus or train or boat, if we can pay for the ticket, and we can occupy any seat that is available, and no questions asked.

"I'm glad I am a white man. I can go to any theatre, and choose my own seat. If I were a Negro, I could not do that. I enjoy baseball, and when I go to Al Lang Field, all I have to have is one dollar and I can enter the main gate and go anywhere I choose in the great shaded grandstand. The Negroes have to sit on bleachers out in the sun. I'm glad I'm a white man.

"I'm glad my children have the privileges and advantages of freedom. The public schools that have been open to them are fine schools. They could attend any private school or college in the country to which I could afford to send them and for which they are intellectually qualified. They may choose their own careers. They may apply for any job in the country, and the only requirement is that they have the ability to perform the work and that they be white, since this is a white man's world.

"One of my sons turned out to have a good deal of musical ability. He specialized in the clarinet. He played with the High School orchestra, then joined the St. Petersburg Symphony orchestra and worked up to first clarinet. When the road show "South Pacific" came to St. Petersburg for a week, they needed a clarinetist and he played with their orchestra and earned as much in a week as I earned in a week as a minister. We were proud of him. And glad he was white. If he had been a Negro, he could have played in the Negro High School band — and that is good — but not in the symphony orchestra or in "South Pacific."

"I'm glad our family is white, since this is a white man's world.

## BUT NOT ALTOGETHER

"And yet I'm not altogether glad that I'm a white man. There is something on my mind. Since this is a white man's world, I rather naturally get the impression that I'm a better man than the Negro. More intelligent, more cultured.

"Take the matter of money, for example. I know how to use money fairly wisely. I don't spend it as fast as I get it, and then go on relief when it is gone.

"I don't own a television set because I can't afford it. I don't drive a Cadillac because, for my money, there are other values in life more important. But the Negroes who live in tumble-down shacks have forests of TV towers over their quarters. They love to drive flashy and powerful cars. Their cultural scale is obviously lower than mine. Or so I am tempted to think.

"And yet, something bothers me. It just happens that I like to live in an adequate and modern house, set on a spacious, landscaped lot, in a pleasant neighborhood. How do I know what I would do if this privilege were denied me?

"How do I know what I would do if I had to live in the narrow confines of a crowded slum? If it were impossible for me to go out and buy, or build, or rent the kind of a house I like? If I could not go to the better churches, could not spend my money at the better theatres, could not play golf at the country club? I imagine I'd get a television set as soon as I could manage the down payment. Would I be able to keep up the payments? I don't know.

(Continued on page 70)

## THE ROLE OF THE NEGRO IN THE BUILDING OF THE AMERICAS

FRANK J. KLINGBERG

For centuries, the Negro came to the Americas as a fellow immigrant of the white man to engage in the development of the new world. That fact has never been questioned. But throughout the years, the question has ever been raised should he be a full and free partner? That, indeed, still remains the question in the United States today. Shall not the Negro have all the rights, opportunities, and privileges that white men possess and cherish and have all these without limitation or question? The part that Christianity played in mitigating the lot of the Negro will be examined.

Of the three hundred million people in the western world, thirty million are of Asiatic origin, thirty million are of African origin, two hundred and forty million are of European origin. We are certain that the Indians came from Asia. When or how is speculative. The Europeans' crossing of the Atlantic has not been fully told. We know little about certain aspects of his migration. The African crossing is the most completely documented of the three ocean immigrations.

Before 1860 the immigration to the Americas was much greater from Africa than was the immigration from Europe. It is estimated by the noted historian, Dr. William E. B. DuBois (*Black Folk, Then and Now*, p. 142), that 900,000 Negroes came to the western world in the sixteenth century; 2,750,000 in the seventeenth century; 7,000,000 in the eighteenth century; and 4,000,000 in the nineteenth century, making a total of 15,000,000. At times the African immigration amounted to 100,000 a year. Before the Irish famine in the 1840's, there had not been a titanic volume of migration from Europe to the United States.

Half of the thirty million Negroes in the western world today live in the United States. The ratio of about one to ten has been fairly constant in our history. In the West Indies, Jamaica, and Haiti, for example, the Negroes outnumber the whites by

at least ten to one. It is so overwhelming a proportion that many of the West Indian islands are neither Indian nor white but are forever African colonies in their origin.

The expansion of Europe cannot be studied as an isolated phenomenon but must be interwoven with the expansion of Africa as a common migration to the western world. Both streams of people reached the Americas together. One out of every five Negroes in the world today lives not in Africa but in the Americas. As we study Europe so should we study Africa.

It is impossible to exaggerate the great role of the Negroes in the mastery of the American continents. They built tropical America. Without them it could not have been made a productive unit. They worked and produced the tobacco, the sugar, the coffee, the cotton, the rice, the indigo, and many other products that went into the world market. Nor were they limited to the tropics, but were found in varying numbers in most of the places where the white man went and settled. As an instance, a Negro, Matthew Henson, went with the explorer, Robert E. Peary, to the north pole on April 6, 1909.

The history of the Negroes in the Americas and their steady crossing of the Atlantic has a literature that is all but overwhelming. As indicated above, it is a massive scroll much longer than anything that has been written on the white man's passage across the ocean in the days of sail. The noted American scholar, Carter G. Woodson, held the firm view, and the correct one, that there was only one history of the United States, American history. That history was one of many people, but each people was a vital factor in the population. Without full credit to the Negroes for their titanic role in the building of America, United States history is sheer distortion.

The place of the Negro in Anglo-American history may be sharply presented by setting forth his part in the commerce between the two countries in 1860. In that year the

cotton produced in the United States by 4,000,000 American Negroes gave a livelihood to 4,000,000 people in the British Isles. When Harriet Beecher Stowe visited Britain in 1853, Calvin Ellis Stowe, her husband, went along and was usually introduced to audiences to take a bow. A noted biblical and classical scholar and a man with an independent mind, he soon tired of the unending bitter criticism of the United States. Seizing an occasion when out of reach of his wife's admonishing toe, he blurted out that the real supporters of American slavery were the British. They were the consumers of the cotton grown in America. After this episode, his welcome cooled and he was encouraged to go home.

The British peoples, as the world's greatest traders, naturally stood first in the slave trade. But they also furnished many outstanding friends of the Negro for two centuries. In this account two are named although their numbers are legion. Bishop William Fleetwood (1656-1723), on February 16 1711, preached a carefully reasoned, thundering annual sermon before the great Anglican missionary society, the Society for the Propagation of the Gospel in Foreign Parts, founded in 1701. In his words, the "Negroes were equally the Workmanship of God with the white man; endued with the same faculties and intellectual powers; Bodies of the same Flesh and Blood, and Souls certainly immortal; These People were made to be as Happy as white men and are as capable of being so." In such ringing phrases the bishop presented the brotherhood of man, and struck a mighty blow against the whole slave system in the British world even though he argued that Christianization was not emancipation. The missionary society sent thousands of copies of this sermon year after year to all the American colonies, continental and West Indian. The voice of the bishop still rings out for justice to the Negro.

A second famous friend of the Negro was the philanthropist, Gran-

ville Sharp (1735-1813). A critic of English abuses he was normally out of work and lived free with his relatives. He through his own unaided legal studies was able to persuade the bar and the courts that slavery could not exist in Britain thereby forcing the courts to liberate 15,000 Negro slaves in England in 1772 and by another decision freeing those in Scotland in 1778. But merely freeing the Negroes in Britain was not enough. In 1786, Sharp championed the plan of establishing a colony of these Negroes in Sierra Leone and next year, with government aid, a body of four hundred Negroes was sent to found this settlement.

In 1787, Sharp was chiefly responsible for the founding of the society for the abolition of slave trade, leading to the abolition of the slave trade in 1807, concurrent with our legal abolition at the same date under the federal constitution of 1787. In the midst of Sharp's many activities, a clear program for the civilization and development of Africa was outlined by Premier William Pitt in his great speech on the abolition of the slave trade in April, 1792. "If we listen to the voice of reason and duty," he said, "We may live to behold the natives of Africa engaged in the calm occupation of industry, in the pursuit of a just and legitimate commerce. . . . Then may we hope that . . . Africa . . . shall enjoy . . . those blessings which have descended so plentifully upon us . . ."

Pitt's vision, more than a century and a half ago, was that the Negro should enjoy every right and every privilege of the white man, free in every political, economic, and cultural sense. At another time, I may set forth the very similar ideas of David Livingstone, expressed in the mid-decades of the nineteenth century.

Granville Sharp, to return to him for a moment, advocated the cause of American independence during the Revolution and tangled with the press gang system of recruiting men for the navy. A sentence may be quoted from the inscription on his monument in Westminster Abbey: "He took his post among the foremost of the honourable band, asso-

ciated to deliver Africa from the rapacity of Europe, by the abolition of the slave trade." During his lifetime he was given the honorary degree of LL.D., by Harvard University and William and Mary College.



Scholar, Author, Historian—

FRANK J. KLINGBERG

*A Select List of Publications*

A. Books:

1. *The Anti-Slavery Movement in England: A Study in English Humanitarianism*. Yale University Press, New Haven; Oxford University Press, London, 1926. 390 pp.
2. *A Side-Light on Anglo-American Relations, 1839-1858, Furnished by the Correspondence of Lewis Tappan and Others with the British and Foreign Anti-Slavery Society* (with A. H. Abel). The Association for the Study of Negro Life and History, Washington, D. C., 1927. 415 pp.
3. *Old Sherry: Portrait of a Virginia Family*. Garrett and Massie, Richmond, 1938. 218 pp.
4. *Anglican Humanitarianism in Colonial New York*. The Church Historical Society, Philadelphia, 1940. 295 pp.
5. *An Appraisal of the Negro in Colonial South Carolina*. The Association for the Study of Negro Life and History, Washington, D. C., 1941. 180 pp.
6. "India under the New Constitution," in the volume, *The Renaissance of Asia*. University of California Press, Berkeley and Los Angeles, 1941. 30 pp.

7. *The Morning of America*. D. Appleton - Century Company, New York, 1941. 479 pp.
  8. "The Rise of the Negro in Africa," in the volume, *Africa, The Near East, and the War*. University of California Press, Berkeley and Los Angeles, 1943. 31 pp.
  9. *Main Currents in English History*. D. Appleton - Century Company, New York, 1943. 209 pp.
  10. "Indian Nationalism," in the volume, *Global Politics*. University of California Press, Berkeley and Los Angeles, 1944. 16 pp.
  11. *The Warning Drum: The British Home Front Faces Napoleon*. Broadsides of 1803 (With Sigurd B. Hustvedt). University of California Press, Berkeley and Los Angeles, 1944. 288 pp.
  12. *Carolina Chronicle: The Papers of Commissary Gideon Johnston, 1707-1716*. University of California Press, Berkeley and Los Angeles, 1946. 186 pp.
  13. *A Free Church in a Free State: America's Unique Contribution*. National Foundation Press, Indianapolis, 1947. 66 pp.
  14. *Codrington Chronicle: An Experiment in Anglican Altruism on a Barbados Plantation, 1710-1834*. University of California Press, Berkeley and Los Angeles, 1949. 157 pp.
  15. *The Correspondence between Henry Stephens Randall and Hugh Blair Grigsby, 1856-1861* (with Frank W. Klingberg). University of California Press, Berkeley and Los Angeles, 1952. 196 pp.
  16. "Foreword," to Ernest Marshall Howse, *Saints in Politics: The 'Clapham Sect' and the Growth of Freedom*. University of Toronto Press, Toronto, 1952.
  17. *The Carolina Chronicle of Dr. Francis Le Jau, 1706-1717*. University of California Press, Berkeley and Los Angeles, 1956. 220 pp.
  18. "Foreword," to J. Harry Bennett, Jr., *Bondsmen and Bishops; Slavery and Apprenticeship on the Codrington Plantations of Barbados, 1710-1838*. Ready for publication by the University of California Press.
- B. Articles and Monographs:
1. "General Survey of the Anti-Slavery Movement in England," *South Atlantic Quarterly*, XVII, No. 1 (January, 1918), pp. 1-9. 9 pp.
  2. "The Problem of War and the Program of the League to Enforce Peace," *Democracy in Earnest*, Southern Sociological Congress official publication (December, 1918), pp. 79-87. 9 pp.

3. "The Americanism of Andrew Jackson," *South Atlantic Quarterly*, XXI, No. 2 (April, 1922), pp. 127-143. 16pp.
4. "Personal Traits of President Jackson," *Historical Outlook*, XIV (January, 1923), pp. 10-14. 4 pp.
5. "The Tappan Papers, 1839-1861," *Journal of Negro History*, XII, No. 2 (April, 1927), pp. 128-330. 202 pp.
6. "The Tappan Papers, 1839-1861," *Journal of Negro History*, XII, No. 3 (July, 1927), pp. 389-554. 166 pp.
7. "Abolition," *Encyclopaedia of the Social Sciences* (1930), Vol. I, pp. 369-372. 4 pp.
8. "Thomas Clarkson," *Encyclopaedia of the Social Sciences* (1930), Vol. III, pp. 530-531. 2 pp.
9. "Arthur Tappan," *Dictionary of American Biography* (1930), Vol. 18, pp. 298-300. 3 pp.
10. "Lewis Tappan," *Dictionary of American Biography* (1930), Vol. 18, pp. 303-304. 2 pp.
11. "The Conclusions and Recommendations of the Commission on the Investigation of the Social Studies in the Schools," *Social Studies* leaflet, X (December, 1934), pp. 3-4. 2 pp.
12. "Survey of Recent Books on British Africa with Special Reference to the Native Problem," *Journal of Modern History*, X, No. 1 (March, 1938), pp. 77-93. 17 pp.
13. "Harriet Beecher Stowe and Social Reform in England," *American Historical Review*, XLIII, No. 3 (April, 1938), pp. 542-552. 11 pp.
14. "British Humanitarianism at Codrington," *Journal of Negro History*, XXIII, No. 4 (October, 1938), pp. 451-486. 36 pp.
15. "Sir William Johnson and the Society for the Propagation of the Gospel, 1749-1774," *Historical Magazine of the Protestant Episcopal Church*, VIII, No. 1 (March, 1939), pp. 4-37. 34 pp.
16. "The Noble Savage as Seen by the S. P. G. Missionary in Colonial New York, 1702-1730," *Historical Magazine of the Protestant Episcopal Church*, VIII, No. 2 (June, 1939), pp. 128-165. 38 pp.
17. "The Lady Mico Charity Schools in the British West Indies, 1833-1842," *Journal of Negro History*, XXIV, No. 3 (July, 1939), pp. 291-344. 54 pp.
18. "Philip Quaque: Pioneer Native Missionary on the Gold Coast, 1765-1816," *Journal of Negro Education*, VIII, No. 4 (October, 1939), pp. 666-672. 7 pp.
19. "Ideas that did not Migrate from England to America," *Pennsylvania Magazine of History and Biography*, Vol. 63 (October, 1939), pp. 380-389. 10 pp.
20. "The Indian Frontier in South Carolina as Seen by the S.P.G. Missionary," *Journal of Southern History*, V, No. 4 (November, 1939), pp. 479-500. 22 pp.
21. "The S.P.G. Program for Negroes in Colonial New York," *Historical Magazine of the Protestant Episcopal Church*, VIII, No. 4 (December, 1939), pp. 306-371. 66 pp.
22. "The Efforts of the S.P.G. to Christianize the Mosquito Indians, 1743-1765," *Historical Magazine of the Protestant Episcopal Church*, IX, No. 4 (December, 1940), pp. 305-321. 17 pp.
23. "The Coercion Acts," *Dictionary of American History* (1940), Vol. 1, p. 408. 1 p.
24. "The Massachusetts Government Act," *Dictionary of American History* (1940), Vol. III, pp. 358-359. 2 pp.
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26. "The Anglican Minority Movement in Colonial Pennsylvania," *Pennsylvania Magazine of History and Biography*, Vol. 65 (July, 1941), pp. 276-299. 24 pp.
27. "The Value of Regional Literature," *Historical Magazine of the Protestant Episcopal Church*, X, No. 4 (December, 1941), pp. 399-401. 3 pp.
28. "On the Reciprocal Value of Australian and American Historical Studies," *Historical Studies — Australia and New Zealand*, I (1941), p. 273. 1 p.
29. "The African Immigrant in Colonial Pennsylvania and Delaware," *Historical Magazine of the Protestant Episcopal Church*, XI, No. 2 (June, 1942), pp. 126-153. 27 pp.
30. "The Evolution of the Humanitarian Spirit in Eighteenth Century England," read at the American Historical Association meeting, December, 1941, and printed in *Pennsylvania Magazine of History and Biography*, Vol. 66 (July 1942), pp. 260-278. Reprinted in Robert Livingston Schuyler and Herman Ausubel, eds., *The Making of English History*. The Dryden Press, New York, 1952, pp. 449-461. 19 pp.
31. "As to the State of Jamaica in 1707," *Journal of Negro History*, XXVII, No. 3 (July, 1942), pp. 288-294. 7 pp.
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33. "William Byrd, An Eighteenth Century Diarist," *Historical Magazine of the Protestant Episcopal Church*, XI, No. 1 (March, 1942), pp. 96-100. 4 pp.
34. "Contributions of the S. P. G. to the American Way of Life," *Historical Magazine of the Protestant Episcopal Church*, XII, No. 3 (September, 1943), pp. 215-224. Republished with "The Life of Thomas Bray," by John Wolfe Lydekker, Archivist of the S. P. G. A Church Historical Society publication, 1943. 10 pp.
35. "Religious Society on the Delaware in 1708 as seen by Thomas Jenkins," *Historical Magazine of the Protestant Episcopal Church*, XIV, No. 1 (March, 1945), pp. 66-73. 8 pp.
36. "Commissary Gideon Johnston's Notitia Parochialas at St. Philip's, May 6, 1711," *South Carolina Historical and Genealogical Quarterly*, Vol. 48 (January, 1947), pp. 26-34. 9 pp.
37. "Anglo - Lutheran Relations," *Historical Magazine of the Protestant Episcopal Church*, XVI, No. 2 (June, 1947), pp. 217-222. 6 pp.
38. "The Expansion of the Anglican Communion in the 18th Century," *Historical Magazine of the Protestant Episcopal Church*, XVI, No. 3 (September, 1947), pp. 292-302. 11 pp.
39. "British-American Humanitarianism and A Design for Peace," read as the presidential address before the Pacific Coast Branch of the American Historical Association, December, 1948, and printed in the *Pacific Historical Review*, No. 2 (May, 1949), pp. 185-198. 14 pp.
40. "The Value and Function of the Conservative Man in Society," address read before the Church Historical Society meeting in San Francisco, October 4, 1949, and printed in the *Historical Magazine of the Protestant Episcopal Church*, XIX, No. 1 (March, 1950), pp. 8-17. 10 pp.
41. Editor, "The S. P. G. 250th Anniversary Number, 1701-1951," *Historical Magazine of the Protestant Episcopal Church*, XX, No. 2 (June, 1951), pp. 117-240. 124 pp.
42. "A Salute to Carter G. Woodson," address read before the Association for the Study of Negro Life and History Annual Meeting in Los Angeles, August 19, 1955, and printed in *The Negro History Bulletin*, XIX, No. 3 (December, 1955), pp. 50-51. 2 pp.

43. "Carter Godwin Woodson, Historian, and His Contribution to American Historiography," *Journal of Negro History*, XLI, No. 1 (January, 1956), pp. 66-88. 3 pp.

44. "Foreign Language Groups in America," *Pennsylvania History*, XXIII, No. 3 (July, 1956), pp. 408-410. 3 pp.

C. *Journalism*:

1. Articles on the European War for the *Los Angeles Times Supplement*, October 14, 1917 to August 4, 1918. About 75,000 words.

2. Regular contributor of articles to the *Los Angeles Times* editorial pages on the historical background of current affairs, February, 1952 to date.

Both sets of articles have reached a wide public.

Regular contributor of book reviews to *The Annals of the American Academy of Political and Social Science*, the *American Historical Review*, the *Journal of Modern History*, and other historical periodicals.

Additional books and articles are in process, including (1) Reflections on the Progress of the Humane Man, and (2) British Humanitarianism in the Eighteenth and Nineteenth Centuries.

Professional Activities since Retirement in 1950

Chairman or member of several Ph. D. committees.

An occasional talk before such groups as the Huguenot Society of California, Daughters of the American Revolution, etc. Honored with a special citation for my work in colonial history by the Colonial Dames of the XVIIIth Century in November, 1956.

Associate editor, *Historical Magazine of the Protestant Episcopal Church*, and a member of the Joint Commission of the General Convention of the Church Historical Society.

Publications since 1950:

*The Correspondence between Henry Stephens Randall and Hugh Blair Grigsby, 1856-1861* (with Frank W. Klingberg). University of California Press, Berkeley, and Los Angeles, 1952. 196 pages.

"Foreword," to Ernest Marshall Howse, *Saints in Politics: The 'Clap-*

*ham Sect' and the Growth of Freedom*. University of Toronto Press, Toronto, 1952.

*The Carolina Chronicle of Dr. Francis Le Jau, 1706-1717*. University of California Press, Berkeley and Los Angeles, April 23, 1956. 220 pages.

Occasional contributor of articles for *Los Angeles Times* editorial pages on the historical background of current affairs, 79 articles since 1952.

Editor, "The S.P.G. 250th Anniversary Number, 1701 - 1951," *Historical Magazine of the Protestant Episcopal Church*, XX, No. 2 (June, 1951), pp. 117-240.

"A Salute to Carter G. Woodson," address read before the Association for the Study of Negro Life and History Annual Meeting in Los Angeles, August 19, 1955, and printed in *The Negro History Bulletin*, XIX, No. 3 (December, 1955), pp. 50-51.

"Carter Godwin Woodson, Historian and His Contribution to American Historiography," *Journal of Negro History*, XLI, No. 1 (January, 1956), pp. 66-68.

"Foreign Language Groups in America," *Pennsylvania History*, XXIII, No. 3 (July, 1956), pp. 408-410.

Regular contributor of book reviews to *The Annals of the American Academy of Political and Social Science*, *The American Historical Review*, and *Journal of Modern History*, and other historical periodicals.

Additional books and articles are in process, including (1) Reflections on the Progress of the Humane Man, and (2) British Humanitarianism in the Eighteenth and Nineteenth Centuries. A manuscript of nearly a thousand typed pages has gone to the publisher.

Frank J. Klingberg  
November, 1956

EXCERPTS FROM REVIEWS OF BOOKS BY FRANK J. KLINGBERG

Of the book, *A Side-Light on Anglo-American Relations, 1839-1858*. *Furnished by the Correspondence of Lewis Tappan and Others with the British and Foreign Anti-Slavery Society* (with A. H. Abel):

CHARLES KINGSLEY WEBSTER in the *English Historical Review*: "This book is, indeed, indispensable to an understanding of Anglo-American relations in the nineteenth century."

PRESIDENT CHARLES SEYMOUR of Yale, for himself and the Yale History Department, conveyed his congratulations on "the superb contribution you have made."

LOUIS K. KOONTZ in the *Historical Outlook*:

"A new chapter in the history of a constantly growing understanding between the two great parts of the English-speaking world . . . an indispensable source book for the period in both English and American history and on both sides of the Atlantic."

Of the book, *Old Sherry: Portrait of a Virginia Family*:

MERLE CURTI in the *American Historical Review*:

"Professor Klingberg has achieved a rare degree of success in his reconstruction of the history of a family over a period of some two hundred years. . . . It is to be hoped that he will, in editing additional letters and materials . . . carry still further his stimulating psychological and philosophical reflections on the problems in social history which he has raised."

Of the book, *Anglican Humanitarianism in Colonial New York*:

J. W. LYDEKKER in the *English Historical Review*:

"The study of English humanitarianism in the eighteenth century has received a notable contribution. . . . Dr. Klingberg has produced an illuminating and authoritative work which should have wide appeal to all who are interested in the social and humanitarian aspects of history."

A. T. VOLWILER in the *American Historical Review*:

"A fine example of writing based upon long years of study and reflection. He has covered one small segment of the social, religious, and intellectual history of the United States — a field which is expanding at the present time. For its unfolding more such studies will be welcomed."

CHARLES M. ANDREWS of Yale, in a letter:

"It strikes out in a new field and shows certainly the value of the humanitarian movement as mitigating at least to some extent what you call 'the barbaric effect of a

~~~~~  
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~~~~~

strange civilization upon a native culture' . . . You know I am committed to full recognition of scholarship which brings more closely together the colonial period of our history and the British system of colonial management. You are making a valuable contribution in that very field."

R. B. MOWAT, authority on Anglo-American relations, in a letter:

"You have illuminated an aspect of the eighteenth century which was partly forgotten, partly unknown. . . . the whole book is a very fine piece of work, beautifully organized; its copious and exact learning is presented with an ease and lucidity seldom found outside the school of the best French historians."

KATHLEEN FITZPATRICK in *Historical Studies — Australia and New Zealand*:

"The portion of the book devoted to the Indian problem is of particular interest to Australians, as the record . . . affords a striking parallel with the history of our own aboriginal people. . . . Professor Klingberg's book is sanely and soberly written, and his general thesis and particular arguments are most soundly based on reliable documentary evidence."

VICTOR HUGO PALTSITS in the *Historical Magazine of the Protestant Episcopal Church*:

"Professor Klingberg is already well-known from his studies in British humanitarianism in relation to anti-slavery movements abroad and respecting charity schools in the British West Indies. . . . the notable contribution of this work is the new light it throws by a careful documentation and analysis on the social order during the eighteenth century in the Anglo-American world."

Of the book, *An Appraisal of the Negro in Colonial South Carolina*:

From *The Christian Century*:

"There has not been a more scholarly or more thoroughly documented study of any limited part of the race problem in American history. . . . This 'study in Americanization' (the subtitle) is a valuable monograph in the cultural and religious history of the country, with important bearing also upon economic history."

CHARLES M. ANDREWS of Yale, in a letter:

"You must have already contributed more than any one else to the history of the Negro in his relations with the white man and to his place in the course of colonial history. You have produced a very valuable book and I congratulate you on its completion."

JOHN HOPE FRANKLIN in the *North Carolina Historical Review*: "For the scope and treatment of the subject, there is little that is

lacking. Professor Klingberg has done an admirable job with a most interesting subject."

RICHARD I. SHELLING in the *Pennsylvania Magazine of History and Biography*:

"A penetrating survey of the significance of the entire humanitarian program of the Society so far as it fits into the broad stream of the place of the Negro in . . . American history. . . . There is also new light thrown on the means by which humanitarian and intellectual ideas migrated from England to America."

Of the book, *The Morning of America*:

FRANK MONAGHAN, Yale University, in *Book-of-the-Month Club News*:

"Professor Klingberg is a man of keen perception and wide knowledge who writes with vigor, simplicity, and an artist's gift for trenchant detail. He is also a historian who has something to say. Apply these talents to a fine concept of a formative and dynamic period of our history and you have *The Morning of America*."

LEON J. RICHARDSON, Professor of Latin and for 20 years head of the Extension Division, University of California, in a letter:

"Your English style is easy, flowing and clear. I doubt whether any historian has given in like compass such a good picture as you do of Diamond Pitt and the two great Pitts who followed. I think of your book as being appropriately placed in the libraries of persons who enjoy history, wide views of human society, and good literature."

MAJOR GENERAL AMOS A. FRIES, in the *Friends of the Public Schools of America*:

"This history of the founding of the American Government is what we have been looking for longingly for many years. Its 464 pages are interesting from start to finish. . . . We commend the history as one which should be read by every loyal American . . . for there is a tremendous amount of valuable information of the life, the times, and the activities of the American and British people over perhaps the most important period in American History, in seventy years from 1760 to 1830."

Of the monograph, "The Rise of the Negro in Africa," in the volume, *Africa, the Near East, and the War*:

MERLE CURTI in a letter:

"It is a triumph of synthesis. The pattern is there, but so subtly handled one is never aware of it too much. I was much instructed and immensely impressed by the successful way in which you weave the past into the present and the

present into the past, all with a bearing on the future. I am sure you have had many expressions of appreciation for this admirable performance."

Of the book, *Main Currents in English History*:

NORMA ADAMS in the *American Historical Review*:

"Out of the fulness of his knowledge of English and American history Professor Klingberg has attempted to trace and evaluate the main 'currents' in England's past. Believing that English history by its similarities and contrasts can guide us to a better understanding of the history of our own country and our 'American way,' Dr. Klingberg discusses British heritages, constitutional, economic, social, 'the immigrant chests of cultures,' as well as the things which 'did not take ship' and their modification in America. . . . On the whole, the book accomplishes its purpose inasmuch as it stimulates interest and the desire for further reading in English history, presents fresh interpretations of well-known facts, and contributes to our understanding of the forces which have helped to mold America."

Of the book, *The Warning Drum: Broadships of 1803* (with Sigurd B. Hustvedt): *The Guardian*, January 12, 1945:

"This admirably-edited and beautifully-produced volume is a timely and welcome gift from America. . . . Remarkable parallels between the Napoleon attempts at invasion and the present world-war are skillfully brought out. . . . May we British folk be ever worthy of the generous tribute paid us by these learned and kindly friends of the other side of the Atlantic."

GEOFFREY BRAUN in the *Journal of Modern History*:

"This collection of contemporary broadsides from the year 1803 originally comprised eighty-four pieces, of which seven are missing. The editors have reprinted those which remain with scrupulous fidelity, adding a luminous introduction, extensive notes, a guide to persons, places, and societies mentioned, and a select bibliography. Particularly useful is their analysis of the 'pivotal attacks' on the Napoleonic regime, the arguments which carried weight in 1803, and the appeals to which Englishmen were then disposed to hearken."

BOIES PENROSE in the *Pennsylvania Magazine of History and Biography*:

"The broadsides themselves run the gamut of literary virtuosity. Some are in poetry, though most are in prose, and a few are in the epistolary form. . . . the book itself is prefaced by an introduction which as an historical essay is a little gem."

DONALD GROVE BARNES in the *Pacific Historical Review*:

"By all odds the greatest contribution made by the editors is their very fine analysis of the five main themes which run through the seventy broadsides. . . . The introduction is filled with sparkling comments and shrewd interpretations."

Of the book, *Carolina Chronicle: The Papers of Commissary Gideon Johnston, 1707-1716*:

JOHN W. LYDEKKER in the *English Historical Review*:

"*Carolina Chronicle*. . . gives a picture of South Carolina in the early years of the eighteenth century which is illustrated from a unique angle altogether outside the usual sources of contemporary history. . . . The value of Johnston's papers is much enhanced by Professor Klingberg's scholarly introduction and notes . . . which complete a notable contribution to American history of the Colonial period."

EDGAR LEGARE PENNINGTON in *Church History*:

"Doctor Klingberg's splendid work in the field of colonial history, and the study of original source material deserves our gratitude. Here he has rendered a valuable service in making more readily available the correspondence of a very earnest and diligent leader of the Church in a period of strain and readjustment. . . . The various documents are preceded by explanatory material and annotated thoroughly."

H. SHELTON SMITH in the *North Carolina Historical Review*:

"The editor of *Carolina Chronicle* is clearing up the mists that have long obscured colonial Anglicanism. His *Anglican Humanitarianism in Colonial New York* (1940), and his *Appraisal of the Negro in Colonial South Carolina* (1941) have both illuminated important aspects of colonial religious life and thought. The present study contains documentary material of the greatest importance to students of colonial culture, and especially to historians of early Anglicanism. . . . Dr. Klingberg's editorial work on these papers is of exceptional merit, and his introduction to the volume is clear, discriminative and illuminating."

FREDERICK P. BOWES in the *American Historical Review*:

"The papers of Commissary Gideon Johnston . . . not only give a full historical conspectus but also form a fascinating personal narrative and afford an unparalleled insight into the social and intellectual life of the young colony. . . . Dr. Klingberg's scholarly introduction and notes furnish the reader with the necessary historical background and point out for the student the many

contributions which the Johnston papers make to a fuller understanding of early Carolina history."

HUGH T. LEFLER in the *William and Mary Quarterly*:

"Professor Klingberg has done a superb editorial job. His sixteen-page introductory essay gives a good over-all picture of South Carolina as revealed by the documents which follow. Excellent headnotes precede each document and numerous footnotes clarify many matters referred to in the letters. A two-page conclusion gives a fine appraisal of Johnston and his accomplishments."

Of the book, *A Free Church in a Free State: America's Unique Contribution*:

W. E. GARRISON in *The Christian Century*:

"Klingberg gives an excellent brief survey of the development of church-state relations through the colonial and federal periods and stresses both the uniqueness and the permanent validity of the separation towards which that development tended."

RAY ALLEN BILLINGTON in the *Mississippi Valley Historical Review*:

"Professor Klingberg's book, the first to appear [in an eight-volume series on Fundamental American Principles on Religion], admirably sets the pattern. Drawing on his own extensive knowledge and on the better-known monographs, he develops a persuasive thesis: the nation's democratic institutions, he argues, stemmed not only from the European tradition and the frontier environment but from the religious concepts of both early settlers and later comers."

Of the book, *Codrington Chronicle: An Experiment in Anglican Altruism on a Barbados Plantation, 1710-1834*:

JOHN HOPE FRANKLIN in the *William and Mary Quarterly*:

"It is another manifestation of the deep interest of Professor Klingberg in English humanitarianism and more especially in the work of the Society for the Propagation of the Gospel in Foreign Parts . . . it demonstrates the possibility of mature and successful seminar research of which many university professors dream, but few realize."

FRANKLIN C. PALM, of the University of California, Berkeley, in a letter:

"It is scholarly, as I expected, and it is also interesting and worthwhile. Please accept my congratulations. I am quite certain that scholars everywhere appreciate the work you are doing at UCLA. You have assumed a position of leadership which I hope will bring concrete results, as a whole, in the department."

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WESLEY FRANK CRAVEN in the *Journal of Southern History*:

"It is the product of a seminar conducted over a two-year period . . . by Professor Klingberg and thus provides a record that will win attention from those having a concern for the problem of training advanced students in history. A larger group of readers will turn to the book because of its informative content and because of the extraordinary interest of the subject chosen for study."

Of the book, *The Correspondence between Henry Stephens Randall and Hugh Blair Grigsby, 1856--1861* (with Frank W. Klingberg):

L. H. BUTTERFIELD in *New York History*:

"It is impossible to suggest in a brief review the liveliness of this scholarly correspondence or the diversity of the topics it touches on. These letters compel respect for both men as historians and patriots; . . . this admirably edited collection of letters throws strong beams of light on a nation about to rend itself asunder in civil conflict."

MINA R. BRYAN in the *William and Mary Quarterly*:

"The series of eighty-one letters . . . are mainly concerned with Randall's work on his biography of Jefferson, but because of the conditions under which he worked . . . the letters cover a wide range of subjects and give a wealth of detail — the outgrowth of scholarship and thought on the part of letters from Lord Macaulay to Randall . . . on American institutions. They have also supplied an introduction, copious footnotes, and an index, which make this volume an easily accessible source of information on a wide variety of subjects not easily found elsewhere. This work is of interest not only to the student of the first half of the nineteenth century but to all Americans who wish to learn 'the history of American liberty.'"

LESTER J. CAPPON in the *Mississippi Valley Historical Review*:

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upon the historians of the 1850's and their reaction to public opinion. . . . The Klingbergs have performed a valuable service in preparing this volume, which suggests the need for others of a similar nature on historians who wrote before the advent of 'scientific' history."

GEORGE GREEN SCHACKELFORD in the *Virginia Magazine of History and Biography*:

"This wonderful volume will command a much larger audience than either the antiquarian or pedantic. . . . Our Virginian, and those who have only a few shelves on which to hold thoughtful books, will want this work, so beautifully edited by the Klingbergs. Modest in appearance and cost, it is rich in anecdote and fine appraisal of great trends, events, and personages. . . . *The Correspondence* . . . is a real contribution to American historiography and to the larger field of American history. This volume renews interest in two great historians. It is provocative of thought. It will evoke publication of more Grigsby correspondence."

GEORGE GREEN SHACKELFORD, ed., "New Letters between Hugh Blair Grigsby and Henry Stephens Randall, 1858-1861," *Virginia Magazine of History and Biography*, Volume 64, No. 3 (July 1956), pp. 323-357, makes extensive use of *The Correspondence*. . . . Of the book, *The Carolina Chronicle of Dr. Francis Le Jau, 1706-1717*:

R. L. MERIWETHER in the *Journal of Southern History*:

"This volume parallels Professor Klingberg's earlier compilation—*Carolina Chronicle: The Papers of Commissary Gideon Johnston, 1707-1716* (1946). The two, together with his *Appraisal of the Negro in Colonial South Carolina* (1941), are drawn from the great store of records kept by the S.P.G. and make up a set of documents and editorial notes of greatest value to the student of early eighteenth-century America."

LAWRENCE F. BREWSTER in the *North Carolina Historical Review*: "Competently and informatively edited by Professor Klingberg, this collection of letters constitutes both a primary historical source for Proprietary Carolina and a self-portrait of the author."

MARY STEELE OWEN in the *Indiana Magazine of History*:

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CARROLL EDWIN BROWN in *South Carolina Historical Magazine*:

"The *Carolina Chronicle* is a boon to students of American colonial history, and Dr. Klingberg's introduction and notes enhance its value. The editor's concluding sentence well sums up the record written and lived by Francis Le Jau: 'The letters could be preliminary to the failure of a province'; however that was not the case, and thus Dr. Le Jau assumes a heroic stature, the tale he tells becomes a classic in pioneer victory.'"

ALBERT S. THOMAS in the *Historical Magazine of the Protestant Episcopal Church*:

"For the third time, Dr. Klingberg has made a very valuable contribution to the early colonial history of South Carolina. . . . It is notable that this third contribution . . . covers nearly exactly the same period as the *Papers of Commissary Johnston, 1707-1716*. Thus is supplied a picture of the religious, social, and political situation in the province of Carolina, especially valuable from the separate standpoints of two devoted churchmen, and each of them of unusual ability. . . . The letters are especially valuable in that they give much information concerning the work of the other missionaries and the other ten parishes in the colony. . . . This book is very entertaining as well as instructive."

EXCERPTS FROM REVIEWS of *British Humanitarianism: Essays Honoring Frank J. Klingberg*. Edited by Samuel Clyde McCulloch. The Church Historical Society, Philadelphia, 1950. 254 pp.

GARLAND DOWNUM in *The Christian Century*:

"This useful and durable *Festschrift* is a group of twelve essays so unified in subject, in approach and in methodology that one might well suspect that these separate pieces, each capable of standing alone, came from the same inspiration. Such is the influence of the teacher, Frank J. Klingberg. . . .

The focus is on the Anglican church and its agency . . . the S.P.G. This emphasis arises from the success of Dr. Klingberg in pointing

out the usefulness of church records for social and intellectual history. He himself directed his students especially towards the voluminous records of the S. P. G."

SADIE DANIEL ST. CLAIR in the *Journal of Negro History*:

"Professor Klingberg's sustained interest in the Association for the Study of Negro Life and History causes *British Humanitarianism* . . . to be significant to many of the readers of the *Journal of Negro History*. A more fitting title for this *Festschrift* could hardly have been selected. Beginning with his doctoral dissertation in 1911 . . . Frank J. Klingberg has developed for a period of almost four decades various facets of Anglican humanitarianism as delineated in the books, articles, and monographs that bear his name. . . . *British Humanitarianism* is a worthy tribute to a pioneer in the study of the part played by humanitarianism in the spread of English culture. The vast amount of research compressed in this small volume is not only a monument to an inspiring teacher and brilliant scholar, but also serves as a background for the solution of many present-day international problems."

P. V. N. in the *Anglican Theological Review*:

"It is appropriate that the Church Historical Society should have sponsored this *Denkschrift*, since not only has Dr. Klingberg made notable contributions to its own published studies; he has also devoted major attention to the part played by the Anglican missionary societies in the making of colonial culture. No man has made more effective use of the vast resources of S. P. G. documents."

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## REALTY, CHATTEL, OR PERSON

### *A Critique On The Taxonomy of The Negro In American Culture*

By WILLIS L. BROWN,  
Texas Southern University

Man alone, of all living creatures, seems to be possessed of a peculiar proclivity for classification. This human trait has merit, no doubt, when applied to things inanimate, or even, perhaps, to some animate species. But history reveals that whenever the inclination has been to establish social rank among men it has met always with disapproval. The tendency to deny that others belong to a given society has been expressed in many ways. *Viz:* Plato's *Republic*, More's *Utopia*, the basic structure of Medieval Feudalism, and the Plantation South of the United States.

In nearly every instance the alleged justifications for existing social discriminations have been predicated on the readily discernable outward differences of men; differences so much more pronounced as to obscure the internal sameness of humanity. This line of reasoning is typical of that to be found in a society where the subjugation of some of its members is considered essential to the maintenance of the established socio-economic structure. It was the logic that dominated the thinking of the "Slavocracy" of the United States. It is still, unfortunately, the core of social thought in many parts of the United States today.

It is accepted fact by those capable of prudent reasoning that the institution of slavery in the United States was grounded on assumptions so unwarranted as to preclude any agreement as the exact status of the Negro in American culture. Self-incriminating testimony of the slaveholder himself and others attest to the confusion of thought on this matter. Their collective thinking, while articulated through diverse and widely scattered media, possessed, at the same time, many characteristics in common. The five documents to be examined in this study provide suitable criteria to support the validity of this conclusion.

First, all of the documents pertain to some form or manner of public announcement concerning Negro slaves as either separate subjects, as members of a collective, group, or as included elements of mixed animate and inanimate subject-matter.

Second, each strongly suggests an inclination to classify the Negro slave as a type of either personal property or as a part of the realty.

Thirdly, the underlying assumptions of all are similar in their allusions to the Negro slave as a dumb-brute, no different from other animals; or as a sub-human species, at the most, and incapable of expressing the slightest trace of human emotions; and, in many instances, as an organism not to be distinguished from inorganic material.

Fourthly, all are related in some manner, incidental or direct, to an economic or commercial transaction; and all evince some concern relative to a personal vested interest.

With regard to this last stated similitude of the five specimens offered for analysis, it might be apropos to state further that an analysis of this sort can be understood properly only when account is taken of the protective elements inherent in the shibboleths of — property, property rights, and property ownership. Consideration should be given, also, to the interplay of the property concept with regard to the proportionate degree of economic loss, actual or potential, as reflected in selections immediately following.

#### DOCUMENTARY

1. Report From the Committee of Claims In The Senate of the United States, February 7, 1837

(Made With Senate Bill No. 205, 24th Congress, 2nd Session)

*Commentary:* The purpose of the petition reported in this instance is obviously an appeal for relief for losses incidental, first, to damages to realty (easily proven); and second, estimated losses (not easily proven) caused by disappearance of "twenty-eight Negroes." Two consi-

derations support the assumption that these slaves were categorized as personal or chattel property. One, the fact that they were not fixed permanently to the land; and two, they were itemized separately from the real estate. Further, a fiction of dumb-brute like intelligence has been ascribed to the Negroes in the allegation that they were "captured" or spirited away by the Indians. This line of reasoning, no doubt, was intended to forestall possible consideration of the Negroes' intellectual capacity to plan and execute an escape of their own volition, in which case economic recovery would not be forthcoming. Expediency to aid in the recuperation of economic loss required that the Negroes be classified as personal property or chattel.

The report itself states that the plantation called "Defiance" of Gad Humphreys was taken possession of, fortified, and occupied by United States troops as a military post, during the Seminole War in the year 1836. Property valued at \$3,294 was destroyed on August 24, 1836, by order of brevet Lieutenant Colonel B. K. Pierce, the Commanding Officer. The petition continues:

It is furthermore satisfactorily proven that, on the night of the 20th June, 1836, during an attack on the fort by a large body of Indians, there were taken and captured from the premises of the petitioner, situated near to and under the guns of the fort, twenty-eight Negroes, the property of the said petitioner, for which . . . had been offered, a few days before their capture, six hundred and fifty dollars each and that the capture was occasioned by the necessary occupancy of the houses of said petitioner within the fort by the troops, and the consequent exposure of the Negroes, who were compelled to occupy houses of the petitioner without the fortification.

The committee came to the conclusion that . . . the petitioner is entitled to remuneration; and they accordingly report a bill.

2. Instructions to Assessors, Sheriffs, And Tax Collectors

April 18, 1865

(From the Executive Department  
State of Louisiana)

*Commentary:* In the document now discussed, the property concept, *per se*, is undeniably implied. The implication is more comprehensible when one considers that taxation is one function of government that is structured around property almost entirely. In addition, the very nature and origin of the document reveals, in terms of human values, an indifferent state-level official sanction of a property concept in slaves. This official attitude is not too unlike that expressed by the legislative branch on the national level in the preceding document.

It is pertinent to note, also, that the absence of a specific terminology make difficult a clear distinction of the type of property that had been taxed. The general statements that consider the Slaves as property expressly for the purpose of taxation offer insufficient evidence from which to impute a more positive classification as either chattel or as part of the realty. The document reads in part:

To Isaac Winner

Assessor in and for the Parish of Ascensions

The following instructions are promulgated for your guidance.

All property in Slaves in your Parish is hereby declared to be exempt from taxation, since January 1st, 1863, by reason of the Emancipation Proclamation of the President of the United States.

Where Slaves have been assessed since the foregoing date, such property will be stricken from the assessment rolls, and all persons who have paid taxes on the same, will be entitled to have the amount refunded on proper proof of payment. . . .

J. Madison Wells  
Governor of the State  
of Louisiana

3. "Sheriff's Sales"

*Daily Morning News*, Savannah, Ga.  
Tuesday, April 29, 1856

*Commentary:* The Court, as a social institution, was established primarily to promote the theory of the

"equal protection of the laws." Myriad judicial decisions, however, offer evidence that this purpose was not always achieved. Instead, the Court has operated, from time to time, to the contrary; and has served rather as an instrument to reinforce or stress certain concepts of inequalities. In terms of our main theme the *Dred Scott* decision presents a classic example in point. Other decisions, although less spectacular, were nonetheless equally profound and farreaching in the calculated efforts to degrade the Negro slave to a less than human status.

Typical of the numerous minor legal pronouncements that contributed to the perpetuation of the myths that the Negro was to be treated as an item of economic rather than human values is the following:

City Sheriff Sale. Will be sold before the Court House door, on the first Tuesday in May next, between the legal hours of sale, a Negro boy named Jerry, about 19 years of age. Levied on as the property of John M. Williams, to satisfy a FiFa (sic) issued from the honorable the City Court of Savannah, in favor of Cyrus Chaffer and John D. Berry, co-partners, vs. John M. Williams. Terms cash, purchaser paying for titles. Property pointed out by plaintiff's attorney.

Edw'd M. Prendergast, City Sheriff — April 15.

City Sheriff Sale. Will be sold before the Court House door. . . . between the legal hours of sale, a Negro woman named Martha. Levied on as the property of Aaron M. Thomasson, to satisfy two dstraint warrants issued out of the Inferior Quort (sic) of Chattam County, in favor of Luke Christie vs. Aaron M. Thomasson. Terms cash, purchaser paying for titles. . . .

Edw'd M. Prendergast, City Sheriff — April 15.

4. Insurance

*Richmond Daily Whig*, Richmond,  
Virginia

Saturday, November 23, 1861

*Commentary:* The inconsistent and confused thinking that dominates

in any bigoted and intolerant social order is illustrated by two diametrically opposing constructs of the Negro slave as an element in the "Slavocracy." The two points of view are presented in two different advertisements that appeared in the same medium. It will be apparent to the prudent reader that the following solicitations for insurance patronage were appealing to whatever proprietary interests the prospective clients may have held in Slaves. One advertisement would consider the Slave as a "person" for insurance; purposes only; and the other solicitation would insure the Slave as a part of the "real estate" or as "personal property."

Assuming the inference of commercial intent as basically sound, it would be difficult to argue convincingly that the profits that would accrue from premiums had no bearing on whether the Negro was classified as either a *person* or a *thing*.

Life, Fire and Marine Insurance  
Richmond Fire Association Office  
No. 158 Main . . . Richmond, Va.  
Chartered 29th March, 1837.

This old and reliable institution, with ample Capital and contingent fund carefully vested, continues to Insure *Slaves, Buildings, Merchandise of every description, Household Furniture, and Family Wearing Apparel, Vessels, Cargoes and Freight*, at the lowest current rates. Losses adjusted and paid with all possible despatch. . . .

David Currie, Pres't.

INSURE YOUR LIFE AT HOME!  
THE VIRGINIA LIFE  
INSURANCE COMPANY  
(OFFICE CORNER OF MAIN  
AND ELEVENTH)

Insure white persons for life or for a term of years, and slaves for one or more (not exceeding four years. Grants, Annuities and Endowments on the most equitable terms. The Yankee companies having made known their intentions to repudiate the policies of our fellow-citizens who may be killed in defense of their homes, either by sympathizing with, or by lending aid and comfort to Southern Rebels, every prudent man, in-

sured by them, ought at once to cancel his policy and insure at home. . . .

Samuel J. Harrison, President

5. Unclassified Private Notice of A Public Auction posted at Haw - Branch, Amelia (Va.) November 6, 1827.

*Commentary:* The cause primarily responsible for this offer of a wholesale disposal of all but essential personal properties was, undoubtedly, the change of residency. The document is deserving of consideration in terms of our study because of the implied purpose to distinguish between real and personal property. The implications may be inferred from the nature of the terms stipulated to cover each type of sale. The "Plantation" or real estate was offered on long term payment arrangements; while the chattel, including both live stock and personal properties, was offered for "cash" only.

An additional note re-emphasized that the "Negroes" were more likely considered as chattel. The notice of sale reads in part:

**LAND, NEGROES, STOCK, & CO. FOR SALE**

Being about to move my residence, I shall offer for sale, on the premises, on Monday the 21st of January, next to the highest bidder, on a credit of 1, 2, and 3 years, the Plantation of which I reside, in the county of Amelia, 40 miles from Richmond, 45 from Petersburg, and 8 from Amelia Court-House.

At the same time and place, I shall sell to the highest bidder, for cash, 120 Negroes, all of them born and raised on the plantation. The stock of all kinds, horses, cattle, hogs, sheep, household and kitchen furniture, plantation utensils, corn, fodder, shucks, straw — then remaining on the place will be sold.

Haw-Branch, Amelia, November 6, 1827.

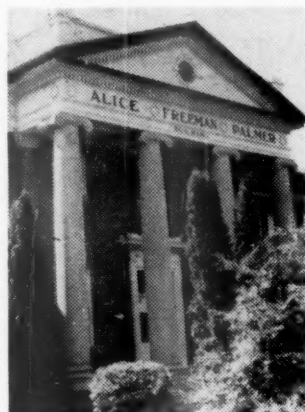
W. J. Barksdale

N.B. The sale of the Negroes and the personal property, will certainly be made on the day appointed, whether the land is sold or no.

W. J. Barksdale

To be sure, just as it was impossible for the "Slavocracy" to conclude a permanent station for the Negro in the economic scheme as either realty or personal property, it is even more difficult to attempt a classification of any free-born man as a sub-human species. Thus it follows, logically, that in terms of socio-economic adjustments the problems inherent in the institution of slavery have become, collectively, the so-called "Negro problem" of today. Assuming this conclusion as tenable, it is reasonable to conjecture that if the mere presence of the Negro constitutes a "problem," then there does exist, indeed, a "Negro problem" in America because his ubiety is undeniable; and solution is not to be found through a continuing pattern of segregation.

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## NIGERIA

By MARGUERITE CARTWRIGHT

There are still people who confuse Nigeria with Liberia or Algeria, and of course, the little old lady who thought it was a kind of flower, like the wisteria.

The ancestral home of many U.S. citizens, it is Africa's largest political unit, three times the size of Britain and the largest of her overseas territories. It covers over 373,000 square miles, has a population of 32,000,000 and raw materials of enormous dollar value and in short supply (minerals, cocoa, oil, etc.). The source of 95 per cent of the world's supply of columbite (needed in the manufacture of steel), it also has tin, possibly oil, uranium and

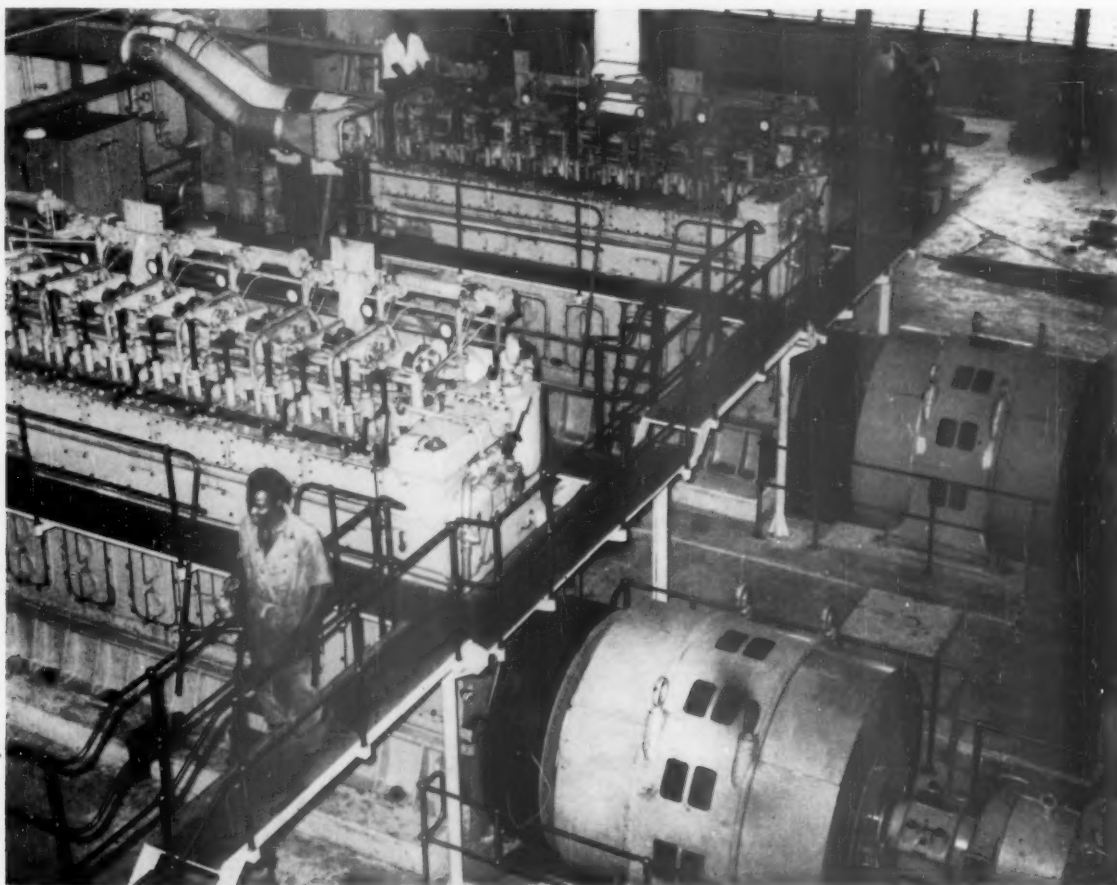
other minerals of strategic value. The economic potential is enormous, even tho at present only partly known and exploited. The recent study by the Economic Planning Commission, initiated by Dr. Azikiwe, yielded interesting and valuable information and provided some idea of what may be expected in the future.

Located in the crook of the West African bulge, the country is widely diversified, running the gamut from semi-desert in the North, with November-to-April blinding hot sands blown in from the Sahara and no more than 25 inches of rainfall, to the dense tropical jungle in the south, with 150 inches of rain on the coast

and 350 inches in the small area around the Cameroon Mountains. Vegetation is likewise varied from coastal mangrove swamp to rain forest, woodland and savanna, on into the northern desert.

The largest all-Negro country in the world, it is unusual in that it has practically no Indians and only 16,000 whites,—the British having never settled there in great numbers.

Tho having a low level of industrialization and a depressed standard of living in comparison with the west, it is well off when compared with other under-developed countries, and the income continues to rise. Last year 57 million pounds in currency



The Sleeping Giant Awakens—Natives of Africa have begun to exploit the vast, untapped natural resources of their homeland.

was in circulation, as contrasted with 15 million ten years ago, and 300 million pounds was spent on consumer goods, most of which were imported. There is a gradual disappearance of the peasant subsistence economy and the passing of the system of tribal organization, which at one time met all needs locally.

The rapid urbanization has created new and heavy responsibilities, and there are clamoring needs still unmet, though the government is spending 15 million pounds on building and public works.

The outlook for U.S. investments in Nigeria is promising, but the first great requirement in this country is more humane interest and a better informed citizenry as to the significance of Nigeria to world peace and security. We must be willing in the U.S. to harness our industrial genius toward the advancement and fruitful use of their human and material resources.

Dr. Azikiwe, Premier of the Eastern Region, president of the powerful National Council of Nigeria and the Cameroons, and often called the creator of modern African nationalism, recently visited the U.S. The purpose of his trip was to further the country's economic development. Meeting with potential investors in a seemingly unending round of conferences, he reported on his country's encouraging new forms of industrial endeavor, the large untapped reservoir of raw materials, the ample manpower and the government's progressive policies, such as the five-year income tax exemption for foreign investments — ("Aid to Pioneer Industries and Management Ordinance").

There are two distinct forms of capital needed, and the role of each must be fully comprehended. Private industry must make more energetic and positive efforts, under a system of free enterprise, to create a better life for the Native population. Private investors are needed to expand the production of raw materials, and to produce consumer goods. Governments and international agencies must make adequate grants or loans and provide training and technical

aid. Finance is needed for land reclamation, irrigation, pilot projects and additional sources of power utilities, plus road development, sanitation, and housing — lest a vicious circle be created, as each depends on the other. This aid must be given generously and promptly, with skill, imagination and idealism, untainted by political or economic strings.

Nigeria, with its great land area and rich human and natural resources, possesses great economic potential. No longer isolated, as evidenced by the 40 daily air flights that arrive or pass through its capital, it has a reasonably stable government, a conservative fiscal policy and a strong financial position.

The U.S. must learn that sparked nationalism can be a bulwark against communism, and Nigeria's desire for freedom and sovereignty must be understood, along with its desire to conduct its own affairs, make its own mistakes, define its political role, make its friends, form its political attachments and benefit from its material resources.

Although one of the last currents to be drawn into the main stream, what happens in Nigeria today can affect the U.S. tomorrow. In our contracted world, peace and prosperity have been shown to be indivisible. Nigeria carries weight in the balance of human affairs.

#### YOUR I. Q.

1. What W.I.-born Negro tried in vain to enter Rutgers, but was barred because of his color, then went on to become president of a college and a friend of the greats of his time?
2. What is the Lafarge Clinic?
3. Who is the director of the Associated Negro press?
4. Who was the first Negro elected to the N.Y. State Senate?
5. Who was the governor of the U.S. Virgin Islands prior to Archie Alexander?

#### ANSWERS

1. Edward Wilmot Blyden,
2. A psychiatric clinic in the basement of St. Phillips Church.
3. Claude A. Barnett.

4. Julius A. Archibald, a N.Y. lawyer and high school teacher, elected in 1952.

5. Morris De Castro.

#### COVER: DOROTHY COUNTS

By JAMES R. HOWARD, III

(Washington Post Photo)

North Carolina, historically, not wholly typical of the South, also stands somewhat apart from its neighbors on the question of school integration.

There is a strong tradition of liberalism flowing from the state's widely known university at Chapel Hill. Three Negro undergraduates were admitted there in the fall of 1955 without incident. In 1956 at North Carolina State University, Raleigh, three other Negroes were enrolled and were accepted as they should be accepted — merely as college students.

But this fall in Charlotte, a willowy fifteen-year-old Negro girl entered an all-white high school and was jeered, spat upon, pelted with sticks, ice, erasers and even with a piece of tin.

The brave little girl in question, Dorothy Counts, daughter of a local minister, said she thought it would be a wonderful experience to meet people of other races and to study and work with them in school. Dorothy had worked in interracial civic organizations, attended interracial camps and so she anticipated no trouble whatsoever.

In a nation-wide television interview, she described her short stay at Harding High School. "It was all done behind my back," she said, "I never did see who did it." Dorothy further stated that she was never afraid and that she felt sorry for her tormentors.

Since the episode, she has received hundreds of letters from many parts of the world. Several schools of other nations have invited her to continue her education with them.

Dorothy plans to become a nurse and do her share for humanity of all races, colors and creeds. Our warm congratulations go to Dorothy Counts, who in face of great odds, conducted herself with dignity and courage.

## THE YOUNG PEOPLE'S CORNER

### KNOW YOUR HISTORY

By JESSIE H. ROY

Historians agree that a race without a history cannot live; for history of the past achievements of a group provide inspiration and incentive for further contributions to the world by that group, and furnish a basis of pride and human dignity from which to work.

Someone has said that "History is the witness of the times, the torch of truth, the life of memory, the teacher of life, the messenger of antiquity. . . and that "Not to know what one's race has done in former times, is to continue always a child."

Whether or not most writers of American history have realized the crippling effect upon Negroes of the omission from their books of the past their people have played in the growth and development of this country, it is true that these writers have emphasized the contributions of the whites and left out, skimmed over, or distorted those of the Negro in the history books studied by the children in all of our schools.

It is no wonder, then, that the masses of our people are restless and depressed. But this should not be and would not be if Negroes themselves, knew more about the most exciting and colorful events in American history . . . those dealing with the defeats and triumphs of the Negro . . . his continual struggle for freedom against great odds. . . his efforts to obtain better living conditions, and a better education for his children . . . the heartaches and disappointments he must bear for no reason of his own making, but because the accident of birth made him a different color from the majority of his fellow Americans.

It is for the avowed purpose of arousing in our young people the feeling of race pride to which they are entitled, that these brief articles on Negro History are written.

Last time, we mentioned a few of the Negro explorers and discoverers who were with the Europeans who came to explore this country. Chief among these adventurers

were Nufflo de Olana and Estevanico.

You may recall that Nufflo de Olana was with Balboa when he discovered the Pacific Ocean; while Estevanico discovered the "Seven Cities" of the Zuni Indians. These fabulous pueblos stood on ground which is part of New Mexico and Arizona.

Until Estevanico discovered them, no outsider had ever seen the turquoise-jewelled pueblos of the Zunis.

Other Negroes were with other explorers, and we shall touch on some of them later, but for the present, we shall leave explorers with these two, and, beginning with the colonization of America by the English on the east coast, point out some of the contributions to this movement by Negroes.

Then we shall follow the wagon tracks of the pioneers westward, showing the Negro's part in the settlement and development of our whole country from coast to coast, and from Canada to Central America.

Now don't be alarmed. Such a program will not be carried out all at once, but bit by bit.

This month, for example, we shall consider a few of the early Negro settlers of our eastern shores; particularly of Virginia and other parts of the South.

It may be interesting to note in passing, that a Spanish settlement had been established near the site of Jamestown long before the English settled there. This settlement was called San Miguel de Gualdape, and was established in 1526.

Here the Negroes of the colony revolted against the cruelty of the Spaniards, broke up the colony, and returned to Santo Domingo.

It was not until almost a century later that Negroes were brought as servants to the English settlement at Jamestown in 1619. These first Negroes were not slaves, but indentured servants just as many of the whites in the colony were. . . . But an indentured servant had to serve for only a given time. When that time was out, the servant was free to earn his living in other ways. This

often happened when the planters needed them most; so, the planters began to look around for other sources of cheap labor.

There were not enough free white servants, convicts, and vagabonds to furnish the needed workers, and others had to be found. It was this great need for labor, that caused the colonists to pass laws that Negro indentured servants must serve for life. This was the beginning of slavery as we know it.

Before actual slavery was established, several former Negro indentured servants had become free and had built up estates for themselves with, sometimes, a goodly number of servants to work for them.

As the first Negroes imported to this country were placed as servants in the "Big House," they had a fairly easy life, and were given many advantages which the later field hands did not have.

Many of these more privileged slaves learned valuable trades and began to use them in the building of America. Having a natural talent for working in metals in their native Africa, where the use of iron was first discovered, some Negroes became very skilled in the building arts. Stately Southern mansions with their beautiful wrought iron gates, are proof today, of the artistry and ability of the early Negro slave.

In some cases, masters allowed their slaves to earn their freedom, and these former slaves together with a number of already free Negroes, became very prosperous as long ago as the early seventeenth and eighteenth centuries. They lived better, and were more wealthy than many of their white neighbors.

Anthony Johnson, a Negro planter in Virginia in the seventeenth century, had "considerable land and slaves." And near the end of the century, Andrew Bryan, a Baptist minister had a large farm in Georgia, where he kept a school for his slaves.<sup>1</sup>

<sup>1</sup> *Negro Makers of History*, by C. G. Woodson, Washington, D.C., Associated Pub. 1945.



At this time, restrictions on the education of Negroes were not so severe. But, as slavery grew, laws were passed to keep the Negroes from being taught. Who knows what today's story of America would be if Negroes had not been cut off from the opportunities for education and progress they first knew?

As it was, a large number of Negroes, with the help of white friends like the Jesuits, the Quakers and other interested persons, continued to learn all they could and to spread their education among others, even at the risk of beatings or more severe punishment if they were caught.

In this way, an enlightened, efficient group of Negroes was produced, the influence of which group is still felt among us.

Thus, from the very earliest days of his life in this country, the Negro has proved that he is not lacking in any of the human qualities of his fellow Americans. . . . that he lacks neither the will nor the intelligence to become as good a citizen as anyone else. . . . that all he needs is the same type of education that is provided for other Americans and is often denied him. With the opportunities which are his right, the Negro could, and would, stand on his own two feet and measure his strength and wits with the rest of the world. And, more and more, he is making those opportunities for himself.

## For Whom Is Your School Named?

### LANGSTON SCHOOL

By GENEVA C. TURNER

**JOHN MERCER LANGSTON** was a prominent figure in education, law, and politics. Because of his great ability and of his capacity for leadership, he was elected to hold responsible positions of great importance in these fields. The school which bears his name is located on P Street between First and North Capital Street in the Northwest section of Washington City. We will point out briefly how he used his great ability for his own development and for the development and progress of his race.

Langston, who was born in Louisa County, Virginia, was of mixed

blood. His father was white and his mother was of Negro and Indian blood. By the will of his father he was sent to Oberlin College for his education. There he finished the course in liberal arts and also studied theology. He tried to study law in New York and Ohio, but could not on account of his color. But being determined to know law, he studied privately and was finally admitted to the bar in Ohio.

He now began his career in the field of law. He settled in Brownhelm in Lorain County, Ohio, where he practiced until 1856, and was elected to a town clerkship. Next, he moved to Oberlin and was elected there also to a town clerkship, became a member of the council and also a member of the board of education.

At this time he became interested in the struggle of his people for freedom. To this end, he became a noted orator<sup>8</sup> and spoke against slavery when ever he had the opportunity. He also helped to supply men for the Union Army during the Civil War. When the war was over, Langston worked with General O. O. Howard as an inspector of Freedmen's schools. Then it was that his work in education began. He was next called upon to serve as professor in the law department of Howard University. He also served as dean of the Law School, and for a time as vice-president of the institution.

In 1877, however, Langston was called away from educational work into the diplomatic service when President Hayes appointed him to be a minister to Haiti. After a period of eight years he resigned from this position to return to his practice of law. But on account of his competence and experience in the field of education, he was made president of the Virginia Normal and Collegiate Institute.

While in Virginia he entered the field of politics and made the race for Congress. After much controversy he was finally seated a few months before the term expired. With the interest of his people always at heart, he made speeches while he was in Congress defending the rights of colored people.

The Langston School will always help us to recall the full, useful, and

noble life of John Mercer Langston—lawyer, politician, diplomat, and educator.

## NEGRO STUDY

Hunter College School of General Studies again includes a course on the Negro, offered by Dr. Marguerite Cartwright, writer, lecturer and college staff member.

Held on Monday and Wednesday from 5:45 to 7:00 the course includes, in addition to the study of the U.S. Negro's cultural and social life, the role of the Negro in modern Africa, where Dr. Cartwright visited in late Spring.

## AFRICAN STUDY

The Center for African Studies was formally opened at a meeting held in the New School for Social Research Tuesday evening, September 24.

Over 400 people, many of them distinguished Negroes, crowded into the New School auditorium on West 12th Street in Manhattan to hear a panel of speakers discuss the topic "Africa—Its Past Glories and Present Promise." They included William Leo Hansberry, professor at Howard University; William B. Schwab, professor of anthropology and sociology, Temple University; George W. Shepherd, Jr., Brooklyn College; John V. Murra, associate professor of anthropology, Vassar College; Lester Granger, executive director, National Urban League; and Sanford Griffith, director of the center, and lecturer and consultant on minority problems who spent several weeks last summer studying Franco-Moslem relations in Algeria. Among the guests were Ambassador Charles T. O. King of the Liberian Delegation to the U.N.; Mary Brady of the Harman Foundation; Jean Blackwell, Schomburg Collection; Joyce Cooper, Washington Heights Library; Judge Irvin C. Mollison, U.S. Customs Court; Miss Ida Woods of the Phelps Stokes Fund; Mr. Melvin Patrick of the Pittsburgh Courier; Benjamin McLaurin, V.P. of Bro. of Sleeping Car Porters, AF of L, CIO.

Dr. Hans Simons, President of the New School, who opened the

session declared that the challenge of Africa was so great that despite the slender resources at the disposal of the New School, the Center for African Studies had been organized to meet the very real need for Americans to study and exchange ideas about Africa, an area vital to the world both for the collaboration of its peoples and for its vast underdeveloped resources.

"We are starting on a shoestring," Dr. Simons declared. "We have no foundation support nor indeed any subsidy of any kind. But the important thing is to make a start in this little known field and thus contribute to an understanding of its problems."

Following words of greeting from Dr. Arthur L. Swift, Jr., Dean of the School of Politics and Social Studies of the New School, Sanford Griffith, Director of the Center, and chairman for the evening, called attention to the four courses to be given this fall on Africa and introduced the panel speakers.

Dr. Hansberry dwelt on the rich resources of Africa which is one of the greatest producers of such urgently needed products, as copper, gold, uranium, diamonds, cobalt, bauxite, and cocoa, and of the discoveries by scholars of the great cultures which had flourished in Africa in ancient times. Others dwelt on the manifold problems in present day Africa for which they said there are no simple solutions. The receding of colonialism has left many scars but also an emergence of democratic values and technological skills. Westerners, however, must not impose their systems of democracy on Africa. These countries are trying to do in a few years what we took centuries to evolve and must be permitted to do so in their own way.

Africa is still a country where fascist dictators can flourish and where there is both brutal urbanization and raw industrialism.

Lester Granger, Executive Director of the National Urban League, who was in Ghana when it became a state and who closed the meeting pointed to the danger of what he called "an Africa untended."

He spoke of the huge land mass of Asia and Africa separated only by the Suez Canal. Most of Asia he said is non-free, but Africa still relatively untouched by social revolution may counterbalance Asia. He compared the bond of American Jews to Israel to that of Negro Americans to Africa and urged their cooperation and help in extending the problems of the emerging continent.

Following the meeting a reception was held in the lounge adjoining the auditorium where there was an impressive exhibit of African art loaned for the occasion by Mary Brady of the Harman Foundation and Allen Alperton, a collector of African masks.

#### MICHIGAN STUDY

DETROIT — A substantial majority of the white residents of metropolitan Detroit favor complete school integration. But one third believe schools should be segregated and an additional tenth maintain Negroes should be taught in separate classrooms.

This is one of the principal findings of a University of Michigan study of Detroiters attitudes toward current social issues. Conducted by the U-M's Detroit Area Study (DAS), the study's findings were reported here Oct. 7 by DAS director Harry Sharp. A detailed presentation of the findings will be available shortly in the DAS's annual "Social Profile of Detroit."

Sharp said: "Only a very few Detroiters who favor integration refer to the Supreme Court's historic decision in justifying their opinion. Most Detroiters simply state, in one way or another, that they believe discrimination on the basis of race is not justifiable from a moral standpoint.

"One resident expressed herself this way: 'The schools are all public and we're all human. There's just no sense in keeping children out of the school they should go to just because they aren't the same color as other kids in school.'

"The majority of those Detroiters who prefer school segregation did not elaborate in detail on the reason for their beliefs. Statements such

as 'I just don't like colored and white children to mix in school' or 'I support school segregation because it's the only way that will work' were frequently heard.

"About one out of every five whites who favor segregation, however, maintains that separate schools for Negroes and whites are actually desired by Negroes. For example, a young man stated: 'I was born in the South and I know that colored people are happier in their own groups. They may think that they want to mix when they get up North, but that just makes them unhappy. They like it better with their own people.'

"Southern migrants," Sharp continued, "are considerably less in favor of integration than are native Detroiters, migrants born in the northern U.S., or the foreign born. Among Southerners, however, there is little unanimity. Four out of ten southern-born Detroiters believe the two races should attend classes together, and not even a majority of the southerners now in Detroit are in favor of complete school integration.

"Much of this lack of consensus among southern-born white Detroiters stems from the relationship between educational level and attitudes toward school integration.

"Although the sample is small, the increase with education in the proportion of southern migrants who favor school integration is remarkable. Less than a quarter of the white southerners who did not graduate from high school approve of complete integration. But more than six-tenths of those southern migrants who have a high school education or better believe Negro and white children should be in the same classrooms.

"Education is also related to attitudes on school integration among non-southern-born Detroiters. In this case, however, a substantial majority of those who have less than a twelfth grade education support complete integration.

"While the residents of greater Detroit do not attain a high degree

(Continued on Page 69)

## METHODS FOR CONTROL OF THE NEGRO . . . MIND, SOUL AND BODY

By J. REUBEN SHEELER  
*Texas Southern University*

During the eighteenth century fear pervaded the life of every group of people in the American colonies. The fear of the master class that it might not be able to retain its control of the colonies was ever present. Despite their intermittent friendly relations with Indians, the slave holding planters distrusted them and were constantly pushing their domination and control over them. Their fear of combination of the white servant class, the free Negroes and the slaves was responsible for certain concessions to each group. It was an old British ruling technique to keep each group separate and under control. The planter class guaranteed certain low status recognition to the servant class with special assurance that the slave would remain below its status, and, that the free Negro would never be its equal before the law. With certain revisions this whole system of controls still pervades the South, not to retain slavery, but segregation and "keeping the Negro in his place."

The body of principles involved in the subjection of the Negro to the controls of slavery may be stated as follows:

1. Theological, ethnic and social arguments of inferiority of the Negro.

2. The encouragement of superstition, fear and debased conduct among Negroes.

3. Division among Negroes by the promotion of antagonism and tattling, as well as setting other groups against them.

4. Masterful power legalized by the state, sanctioned by the church and supported by a strong militia.

5. Terrorizing violence to intimidate and strike fear into the very thoughts of the slaves.

Beginning in Virginia the cradle of English slavery in America, the system of controls spread in varying forms, yet following the same pattern, throughout the slave colonies and States.

Slavery did not result from prejudice and attitudes of racial superiority; but conversely, slavery was the basic factor in perpetuating the myth of white supremacy and colored inferiority. Attitudes of inferiority of the Negro were developed among whites and among Negroes themselves by rationalizations to justify the imposition of slavery upon

them. Anthony Richmond in his treatise on *The Colour Problem* relates that,

Biologists and theologians lent the weight of their authority in support of the institution of Negro slavery. The very fact that they did so suggests that they felt its obvious inhumanity required justification. Learned treatises were written to prove that slave trade was carried on according to humane principles and that if it was not it hardly mattered, since the Negro was not really a human being at all.<sup>1</sup>

It was an early theory that slavery was a civilizing force. Enslavement of the infidel was justified in order to make him a Christian. When the purpose had resulted in conversion, his slavery ceased, and with Christianity came freedom. If Christianity and baptism were rewarded with freedom then the Negro slave could readily receive it and become free. They were soon to learn, however, that the freedom of this christianity, bound in chains of economic exploitation in America, was not to be received on earth, but to be received only in "bright mansions above" on conditions of obedience and service to their masters. In 1667 the assembly passed a law which explained that "baptism doth not alter the condition of the person as to bondage or freedom."<sup>2</sup>

As early as 1639 the assembly passed a law which was to compel all persons to carry arms except the Negroes, whom it forbade to possess or carry arms.<sup>3</sup> Helpless to defend his person, the Negro was then easily deprived of other defense. Perhaps the great reason for Virginia to seek full controls of the Negroes came from the fact that the Negro population became very restive, and began conspiring to rebel in 1663. This was almost two years after the colony made laws to legalize Negro slavery in 1661. After 1682 the Virginian colony was encouraged to extend christianity to the Negroes as a means for making better slaves of them. Lord Culpepper's instructions at that time included an order "to find out the best means to facili-

tate and encourage the conversion of Negroes to the christian religion."<sup>4</sup> A law of 1672 provided that Negroes could be killed if they resisted capture and return to slavery by a white person and no question would be asked.<sup>5</sup> In addition to this law, the Indians were ordered and to be rewarded for return of Negroes attempting to run away from slavery. For apprehension of slaves the proclamations were issued on the sabbath day "at the door of every church and chapel . . . immediately after divine worship." If the slave did not come in, it was ordered from the church service, that he be killed. In other words, orders for murder were issued from the altar of "divine worship of these christian people in Virginia. When the slave was apprehended, and if the court thought it wise, it might order punishment by "dismembering or any other way, not touching his life."<sup>6</sup> Later, however, the law did prohibit castration of Negroes, except for an "attempt to ravish a white woman." For fifteen years after the enactment of the law enslaving Negroes, there were numerous cases of their seeking their right to freedom through the courts. Such were the cases of Thomas Phillips, Angell, a Negro woman, Toni Bowse, Phillip Gowen, who appealed to the courts, to no avail, for freedom from being held in service over the time of indentures. In its attempts to prevent any type of resistance from the Negroes, the assembly made it known that "if any Negro, mulatto, or Indian bond or free, shall at any time lift his or her hand in opposition against any christian (white) . . . shall receive on his or her bare back thirty-nine lashes well laid on."<sup>7</sup> The spirit of that law alone took root and for centuries was responsible for a feeling that no Negro or non-white person should have any right to defend himself against even attack wherein his opponent is white. This law was what Judge Taney in 1857 attempted to restate in the words that "the Negro has no right which the white man is bound

to respect" And from this law crystallized the idea that no Negro should ever "sass" a white person. With more than two and one-half centuries of practice of these basic principles of control established in Virginia, the cradle of Anglo-American slavery, it is difficult for the descendants of such a social order to see law that is without color or racial distinction.

While it has already been pointed out that the religion and the church in the colonies was made a partner in the development of slavery, it may be observed that the established church began to adjust its theology to suit the beliefs and feelings of the slaveholders. Though neither English law nor the English church had any regulations dealing with the question of slavery, the planters in America established both law and theology to suit their desires. In their early writings they began to refer to the Negroes as the "degraded race." In the scriptures their favorite references were those from the old Testament, which in reality were not christian philosophy any way. They told of Ham "whom God caused for a purpose, to be born black," they said, and that "Ham meant not only black, but heat or violence of temper, exceedingly prone to acts of ferocity and cruelty, involving murder, war, butcheries, and even cannibalism, including beastly lust, and lasciviousness in its worst feature." And here what a group of horrors, they said, were "couched in the word Ham . . . all agreeing with his real character as a man as well as that of his race even now.<sup>8</sup> Bishop Newton claimed that the Hammitic curse applied to the Negro race, and that God ordained domination for the white man. They even contended that "Jezebel, the worst of women, was a Negro," and that Ezekiel spoke of the Egyptians as Negroes and that he declared "their flesh as that of asses." Further theological and social teaching conveyed ideas of white and pure, black and evil; pretty and white, black and ugly, big black lies and little white lies. These efforts were to justify slavery and at the same time rob the Negro mind of any ideas of its value or the credit of Negro thinking.

Superstition and fear of ghosts were promoted among the slaves so that they would be more fearful in their movements, especially at night. In the spring of the year patrols were organized with crew and captain "to patrol and visit all Negro quarters and other places suspected of unlawful assembly of slaves, . . . and any others straying from one plantation to another without a pass."<sup>9</sup> The slave found guilty was to be whipped. These patrols were infamous for their night activity and were known to the slaves as "paterollers." That their duty might be more effective even when they were not present, these patrollers were assisted by masters who found ghost stories effective in scaring the Negroes. Negroes in Jefferson County Virginia circulated numerous stories of ghosts chasing them home at night. "Uncle Rube" a Negro in Clarksburg tells of meeting the devil in the courthouse yard. Without a doubt "Uncle Rube's devil was a white citizen or the result from over-indulgence in the" intoxicating beverages.

Jealousy was prompted between the house slave and the field slave. This condition often led to bitter strife between Negroes on the same plantation. There was always the trusted slave on every plantation who kept the masters informed on the activities of all the Negroes. Some times these persons reported falsehoods to increase their favor with the master. Some slaves gained freedom for themselves by such reporting. In 1710 the Virginia assembly freed a Negro named Will who was "signally serviceable in discovering a conspiracy." For the "encouragement of such service," the assembly granted his freedom.<sup>10</sup> Encouragement for such services as tattling was always promoted. Most attempts of Negro slaves to organize in any way were reported by these informants, and drastic means were always used to break up such organizing efforts. Keep the Negroes dis-organized was always the objective of the ruling planters.

The maintenance of a militia was for defense against the Indians and for the suppression of the slaves. Governor Dinwiddie wrote to the

Earl of Londoun, when asked to send his militia to the west in the French and Indian war.

The number of Negroes alarms our people much and they are afraid of bad consequences if militia are ordered to any distance from our present settlement.<sup>11</sup>

The militia was kept close by and ready to go into action in event there was any opposition of slaves to their status. Governor Gooch wrote to the Lords of Trade in London on June 29, 1729;

I am training and exercising the militia in several counties as the best means to deter our slaves.

Gooch explained how he had recaptured slaves and whipped them into submission and hoped they would "be content with their condition."<sup>12</sup>

A ruling class, fearful because it doubts its ability to maintain power, may be expected to be thorough in its system of controls and brutal in its enforcement. Such was the practice of the slaveholders as they sought to subdue all opposition to their will. Terrorizing intimidation was no doubt at its worst during the eighteenth century and there was nothing to recur of its similarity until the practice of lynching which followed the Civil War. To terrify the Negroes in Goochland county and impress them with Anglo-Saxon wrath, the court ordered on June 25, 1733, "the heads and quarters of Champion and Valentine be set up in several parts of the county." After their bodies had been hanging in public from eleven to two o'clock. In 1737 a Negro had been hanged for murder of his master. His head was cut off and put upon a pole "in order to deter others."<sup>13</sup> Four Negroes' heads were placed on the corners of the courthouse in Alexandria, Virginia to intimidate the others by fear.<sup>14</sup> Eve, a Negro girl, despite her pleas of innocence, was ordered to be drawn upon a hurdle to the place of execution and there be burnt." Eve was burned in the mountain top and the smoke could be seen for miles away.<sup>15</sup>

Such were the results of fear that had led a master class to adopt a policy of striking fear into the hearts of the Negroes. Insecurity intensified these methods in the efforts of slave-

holders to control the Negroes, mind, soul and body. In a far reaching effect upon history these ideas for control were to influence many facets of American society that have not yet run their course. In America it left a disrespect for the human dignity of any man of non-white background. In international affairs, it has left a problem for American civilization to overcome in its human relations with other peoples, mostly not white, in attempts to retain that from which America could best profit, *the peace of the world.*

## FOOTNOTES

1. Richard Anthony, *The Colour Problem*, (Penguin Books, Baltimore 1955) p. 214.
2. William H. Hening, *Statutes at Large, being a collection of all the Laws of Virginia 1619-1806*, Richmond, 1921, II, 260.
3. Hening, *Statutes at Large*, I, p. 226.
4. *Virginia Magazine of History and Biography*, XXVII, p. 44.
5. Hening, *Statutes at Large*, II, 299.
6. *A Collection of the Public Acts of the General Assembly and ordinances of the Conventions of Virginia passed since 1768*, p. 9.
7. Hening, *Statutes at Large*, III., p. 459.
8. Josiah Priest, *Bible Defense of Slavery*, (1851) p. 40.
9. *Monongalia County Records*, 1825.
10. Hening, *Statutes at Large*, III., pp. 537-38.
11. *Dinwiddie Papers*, II, p. 474.
12. *Virginia Magazine of History and Biography*, XXVIII, p. 299.
13. *Virginia Magazine of History and Biography*, III, p. 309.
14. *Virginia Magazine of History and Biography*, VII, p. 304.
15. *Virginia Historical Magazine*, XXXII, pp. 322-23.

## Detroit Study

(Continued from page 66)

of consensus in the area of racial relations, the white Detroiters who would place severe prohibitions on the social interactions of Negro and white children is in a decided minority.

"The relationship of education to racial attitudes is consistent and strong. The continued increase in the general educational level of this country may be associated with an ever-growing number of citizens who approve of children playing and going to school together without regard to racial background."

In addition to questions on school integration, the DAS survey asked white Detroiters if they would permit a six-year-old daughter to bring home a Negro girl playmate. About four in ten said they would allow the Negro girl to play at their home. The same proportion said they would have no objection to their children playing with Negroes at

school, but would not allow their children to play with Negroes at home. Some 13 per cent said they would not like their children to play with Negroes in either case.

The DAS conducted interviews with a representative sample of approximately 800 residents in *Wayne, Oakland and Macomb* counties.

## Your I. Q.

1. Why were the singers sent out to raise money for Fisk called "Jubilee Singers?"

2. Who was called "God's Angry Man"?

3. What famous movie was sympathetic to the Ku Klux Klan?

4. Who was Dr. Ernest E. Just?

## ANSWERS

1. After the Old Testament year of Jubilee which marked the deliverance of the Jews from bondage in Egypt.

2. John Brown.

3. Birth of a Nation," from the Thomas Dixon novel, "The Clansman."

4. Eminent biologist.

## Your I. Q.

1. The feeling of belonging to a minority group is called "group identification." How does it most frequently manifest itself?

2. Who wrote "Color Blind?"

3. Who was Jesse Binga?

4. What is the Sojourner Truth Award?

5. Who is the only Negro woman to sit in the Michigan legislature?

## ANSWERS

1. According to the book, "The Negro's Morale" by Arnold Rose, by protest when the group is injured in some way or expressions of pride in the group.

2. Margaret Halsey.

3. A Chicago ex-porter who founded a bank in 1908, which failed in 1930, and he died broke.

4. An honor presented annually by the local chapters of the National Association of Negro Business and Professional Women.

5. Cora Brown, Detroit lawyer elected in 1953—the first woman elected in 30 years.

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## Glad I'm White

(Continued from page 50)

"If a white man and I work together in a certain place and the employer has to let one of us go, I'll be the one laid off. I can't be sure of the future anyway. I might as well enjoy TV while I can. And if they have to take the set back to the store, so what?

The Caddillac Symbol

"And as for the Cadillac. This is a white man's world. And in the white man's world, a Cadillac is a symbol of success, achievement, of power and prestige.

"Since I happen to be a white man, there are also other ways in which I can satisfy the urge to be somebody; other ways in which I can prove myself successful. I don't need a Cadillac. But if these other avenues were closed to me; if I could not have a good house to live in, if I could not hob-nob with the best people; if I could walk through the hotel dining room as a waiter but not as a diner; if I could go out on the Municipal pier with a broom to sweep the floor but not with a pole to catch the fish; if my wife could go into the homes of the rich and elegant to serve tea but not to take tea—you know, I think a Cadillac might be tempting.

"No, I'm not altogether happy about being a white man in a white man's world. This world gives me the impression that I'm a better man. But the horrible and disturbing thought is that I may be wrong! The cards are stacked in my favor. The comparison is not fair. Maybe I'm an inferior person, and don't know it.

"And I'm not entirely happy about my children being white. I suppose like any fond father, I thought my boy was the best clarinetist his age in town. But how do I know? There were hundreds of youngsters who never had a chance to show.

"Maybe I'm unconsciously afraid that I'm not a better man. Maybe I'm not really sure my boy is such a superior musician. Maybe I'm afraid a black boy might beat him out. Is that why I'm glad he's white? May God have mercy on me.

"We went to see "South Pacific," even though the price was steep. It

was worth the price of admission just to hear one certain song in that play.

\*A song that goes like this:  
You've got to be taught to hate and fear,

You've got to be taught from year to year,

It's got to be drummed in your dear little ear,—

You've got to be carefully taught.

You've got to be taught to be afraid  
Of people whose eyes are queerly made,

Of people whose skin is a different shade,

You've got to be carefully taught.

You've got to be taught before it's too late,

Before you are six or seven or eight,  
To hate the people your relatives hate;

You've got to be carefully taught.

"We white people have been taught, carefully taught, by the culture in which we live, that we are the superior race. It has been drummed into our dear little ear until we believe it. The only trouble is, it just possibly isn't so.

Something Gnawing . . .

"No, I'm not entirely happy about being a white man in a white man's world. There is something gnawing on my conscience. It is on my conscience that I and my sort are depressing my brother and his children. His children can't go where mine can. His children can't do the things my children can do. There are doors that close.

"When we elevate ourselves by stepping on the colored race, by the same act we send the colored race down.

"When we deceive ourselves into notions of innate and God-given superiority, by the same token we sometimes force upon the Negro a sense of inferiority which dooms him to live way below his best. If he is sensitive (and he is human), something gets crushed. Why fight against a stone wall? Why push in where you obviously are not wanted? You can always go back to shanty-town, the television, the Cadillac. For excitement and adventure

\* (From "South Pacific," Richard Rogers and Oscar Hammerstein II. Copyright—Williamson Music, Inc.)

you can always turn to moonshine liquor and the bolita game.

"And I am the white man who sends him there. I am not altogether happy about myself. My conscience is bothering me. May God have mercy on my soul.

"I love this church, and the people in it: I love them very greatly. Could I come to church some Sunday morning with a Negro friend and could we worship quietly together? I don't know. We had better be doing some thinking and some praying about these things.

"We can now look with pride on the struggle carried on by our spiritual ancestors in the founding of a nation freed not only from foreign domination but freed from a caste-ridden nobility, freed from the overlordship of an aristocracy born above the common man.

"We need to be reminded that less than two centuries ago, in most of the world, 90 per cent of the people, regardless of race, were thought to be unworthy to be educated, unworthy to vote. People like you and me, children like yours and mine, were not good enough to go to school, at least with the silk-clad children of the aristocrats. It was folly to think of educating common people like us.

"What was the point of it? What did we know about the finer things of life? Your ancestors and mine were born for the heavy work, the dirty work, the servile work. We had no business aspiring to greatness or achievement in art or science or music or business or politics. It would only spoil our usefulness to let such notions get into our heads.

"But we repudiated that kind of thinking in this country. This was to be not a rich man's country, not the aristocrats' country. But it is still a white man's country. The revolution is not yet finished. The struggle for freedom, for justice, for equality of opportunity is not yet won.

Don't Boast of Freedom

"At present, it is still a white man's country, the American Negro today being where all our ancestors were 200 years ago, where all women were 100 years ago. We do not do well to boast of freedom until

the last battle has been fought and won.

"I happen to be white. I want to be a Christian. The white man part of me is satisfied the way things are. The Christian part of me is restless and unhappy and guilty and ashamed. The Christian part of me will not be at peace until this is not a white man's country, not a black man's country but God's country. For all men are His children.

"I beg your pardon if I have spoken in such a way as to disturb your thinking. I beg God's pardon if I have not."

(The Reverend Robbins Ralph is associate superintendent and minis-

ter of church extension of the Florida Congregational Christian Conference. This provocative sermon which he called "The Unfinished American Revolution," was delivered at his former pastorate at the Church-by-the-Sea, Maderia Beach, Florida.

We are grateful to the editors of THE INDEPENDENT for permission to reprint the article. They have reprinted it in pamphlet form and these pamphlets can be ordered from them at the rate of 12 for \$1, 75 for \$5. The address is 225 Lafayette Street, New York 12, N.Y.)

**Right: Lincoln, Woodson and Douglass — Makers of American History.**



## Proud American Day

(Continued from Back Page)

which need to be learned by the people of our country. Knowledge is needed to replace ignorance and prejudice. In such a program, knowledge of Negro History is a crying need.

It is unfortunate that doses of Negro History cannot be taken as simply as drinking glasses of water. Most people who want knowledge about Negro History want it given to them in a single package during Negro History Week. It is too bad that this cannot be done. It is easy to pick up slogans and superstitious beliefs, but it is difficult to read books or take courses in Negro History. The most that can be done during Negro History Week is to relate aspects of Negro History to present problems and conditions, or to point out programs for study and sources of information in various areas. *Work* is involved, and *freedom* must be *worked for*. It is worth the effort. "A people without a history is lost — it does not know where it is going."

Negro history is *needed* to promote the advancement of the Negro. Some one must be *responsible* for the research and publication related to Negro history. Some one must be willing to *pay* for the research and publication related to Negro history.

The Association for the Study of Negro Life and History and its affiliate, The Associated Publishers, started publication of the *Journal of Negro History* in 1915; has published the many scholarly books by Carter G. Woodson, founder of the Association, as well as books by other authors; began sponsoring "Negro History Week" in 1926; started the *Negro History Bulletin* in 1937; and has maintained an information service for schools and scholars throughout the years since 1915. The sale of publications and contributions from supporters have enabled the work to continue. The effectiveness of the work done has been limited by the shortage of funds. Fund-raising has left much to be desired.

Each year during Negro History Week funds are raised by banquets, dances, and the like, in many sections

of the country. Unfortunately much of this money does not reach the office of the Association. This year the Association expects to raise more funds by *control* of the sale of "Proud American" buttons. The buttons will sell for twenty-five cents. While this is a fair amount for school children, and for those who cannot afford more, it is expected that most adults will contribute one dollar or more to the cause. Sale of the buttons will be in charge of branches of the Association.

The Association does not have branches in many cities, although it is certain that there will be individuals in *all* cities who would wish to buy and wear "Proud American" buttons. A new branch can be formed by the organization of ten or more persons. The president of the branch can then order the number of buttons the branch will try to sell in the city or town where it is located. To push "Proud American Day," it is hoped that new branches of the Association will be formed all over the country.

All heads of existing branches and those organizing new branches of the Association are asked to send in by December 15, 1957 an estimate of the number of buttons they expect to sell. It is hoped that campaigns will be organized to provide "block captains," school representatives and church leaders to sell buttons. Recruiting of volunteer workers should begin about December 1st.

The buttons and other literature should reach the branches by February 1, 1958. The sale of buttons to the public then might begin on Sunday, February 9th and continue through Friday the 14th. On Friday the 14th *everyone* should proudly wear his "Proud American" button, and there should be "Proud American Day" speakers for appropriate celebrations. Interested persons write:

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Entered as second class matter October 31, 1937, at the  
Post Office at Washington, D. C., under Act of  
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## PROUD AMERICAN DAY: FEBRUARY 14TH

By ALBERT N. D. BROOKS

The Association for the Study of Negro Life and History is sponsoring "Proud American Day" on Friday, February 14, 1958. This celebration on February 14th will become a regular feature of Negro History Week from now on. The birth date of Frederick Douglass was chosen for "Proud American Day," because the life of Douglass is typical of what the celebration commemorates. In the more backward days of our country, there came out of the "American Melting Pot" this man Frederick Douglass, who rose from the depths of slavery to high positions in government. He was indeed a "Proud American."



America is a land to whose greatness the individuals of many races have made significant contributions. That which has become "Americana" has a Negro base. The music of America features the Negro idiom and most phases of the other arts show the Negro influence. In other areas of "Americana," can we imagine the greatness of baseball without Jackie Robinson, of track without Jessie Owens, of Basketball without Bill Russell, or of football without Ollie Matson? In fact, in every part and parcel of America, from the blood and sweat in changing resources of the soil into satisfiers of human wants, to the cultural satisfactions furnished by the professions and the arts, the Negro has made contributions without stint. If America is great, the Negro has played his part in making it great. The Negro, like all other races which have combined to make our country what it is, is not only proud of America, but also he is a "Proud American."

The Association for the Study of Negro Life and History has set dual goals for "Proud American Day." First, it hopes to stimulate pride in the great American heritage; and secondly, through the examples of others who overcame even far greater difficulties, it seeks to inspire individuals, as responsible citizens doing the best they can in whatever they do, to make personal contributions to the greatness of America.

True pride is fortified with knowledge. Ignorance destroys pride. False beliefs related to stereotypes of race, for instance, support feelings of insecurity rather than pride. The Association seeks to fortify racial pride by supplying factual knowledge concerning racial heritage. Negro History furnishes the factual background in the light of which problems related to the education of the Negro might be interpreted.

Judged by standards of advancement in civilization, the Negro lags behind others in many important areas. Over several centuries, handicaps of physical and human environment degraded the Negro as a race. To understand the nature of the degrading influences of *life in the jungle, of slavery in the South, and of existence in segregated and exploited slum areas*, is to be able to begin construction of programs of education for physical and mental advancement.

Since the education of a race involves erasing the heritage of ignorance which passes from generation to generation in the "slum" areas, the work of the school must be supplemented by community programs for better housing, health, recreation, apprenticeship training, adult education, and the like. The Study of Negro Life and History embraces consideration of all areas of knowledge related to racial advancement.

While the education of an entire race must follow improvement in community patterns, the education of an individual might rise above the average of the underprivileged group. First, he must be inspired to *will* to learn, and secondly, he must have the educational environment in which he can learn up to the limits of his capacity.

The Association sponsors "Proud American Day" in the hope that many people not only will proudly wear "Proud American" buttons, but also, they will *pledge* to seek the enlightenment which will help them to understand why they should be proud of their heritage, proud of America, and proud of their own individual achievements.

For improvement in racial relations in America, something like a program called "Information Free America" is needed. Such a program concerns the publishing of large quantities of factual materials

(Continued on page 71)